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Throssel Hole Priory Journal

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Giving and Receiving the Teaching of the Precepts

The Great Precepts of the Buddhas are kept carefully by the Buddhas. Buddhas give them to Buddhas, Ancestors give them to Ancestors. The Transmission of the Precepts is beyond the three existences of past, present and future; enlightenment ranges from time eternal and is even now. Shakyamuni Buddha, our Lord, Transmitted the Precepts to Makakashyo and he Transmitted them to Ananda. Thus the Precepts have been Transmitted to me in the eighty-fifth generation. Now I am going to give them to you in order to show my gratitude for the compassion of the Buddhas and thus make them the eyes of all sentient beings. This is the meaning of the Transmission of Living Wisdom of the Buddhas. I am going to pray for the Buddha's guidance and you should make confession and be given the Precepts. Please recite this verse after me:-

All wrong actions, behaviour and karma perpetrated by me from time immemorial have been, and are, caused by greed, anger and delusion which have no beginning, born of my body, mouth and will; I now make full and open confession thereof.

Preceptor: Now, by the guidance of the Buddhas and Ancestors, we can discard and purify all our karma of body, mouth and will and obtain great immaculacy. This is by the power of confession.

You should now be converted to Buddha, Dharma and Sangha.

This is found on p. 265 of "Zen is Eternal Life", Dharma Publishing, by Roshi Jiyu Kennett. Copyright © 1976. The balance of the text is found within Roshi's commentary.

COMMENTARY ON THE "KYOJUKAIMON" *

Jiyu Kennett

If you are listening with the heart to what is being said you will be meditating, and if at the same time you look carefully at what is being pointed to in these words you will begin to see how to keep the Precepts of Buddhism. Meditating and keeping the Precepts are not separate or different; if you truly do the one you are doing the other.

Reading the "Kyojukaimon" and commentary each day can be of enormous help to everyone in his or her training if it is done wholeheartedly and within the mind of meditation. - Editor of Shasta Abbey Journal.

(It is not my problem that you do not like what follows here; I write that which must be written. For three months I walked in the valley of the shadow of death I went to the Treasure House; I know that what follows is True. J.K.)

"In the Three Treasures of Buddha, Dharma and Sangha there are three merits. The first is the true source of the Three Treasures;" - there is an unborn, uncreated, unformed, undying, indestructible, the Lord of the House, that which speaks in silence and in stillness, the "still, small voice."

"The second merit is the presence in the past of Shakyamuni Buddha" - all those who have truly transmitted Buddhism throughout eternity.

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"The third is His presence at the present time," - all those who transmit the Truth, who live by the Precepts and make them their blood and bones, the embodiment of the Preceptual Truth of the Buddhas.

"The highest Truth is called the Buddha Treasure," - the knowledge of that which is, the knowledge of the unformed, uncreated, unborn, undying, indestructible; the certainty, without doubt, of its existence, the knowledge of it within oneself, the Buddha living within oneself, the Lord of the House who directs all things. If you study true Buddhism you will become as the water wherein the Dragon dwells; it is necessary to know the true Dragon; it is necessary to ask the Dragon, the Lord of the House, at all times to help and to teach. Only if you give all that is required of the price that the Dragon asks will he show you the jewel; you must accept the jewel from the Dragon without doubting its value or querying the price.

"Immaculacy is called the Dharma Treasure," - one must live with the roots of karma cut away. To do this we must indeed know the house-builder of this house of ego, know all his tools, know all his building materials; there is no other way that we can know immaculacy. The house-builder of the house of ego must be known absolutely, recognised at all times. It is not enough to have a kensho; one must go back to the source of the karmic stream; one must return to that source to find out what set it going. Kensho wipes the slate clean; to find the source of karma cuts its roots and, with constant training, keeps the slate clean but, since there is nothing from the first, there is nothing clean and nothing that is unclean - we cannot know this, however, until we have first tried to clean it. 'Most houses can do with a thorough sweeping but even a million sweepings will not clear away the dust completely.' Thus man remains in his body and accepts it, knowing that nothing matters, that he is immaculate, always was and always will be. This is the immaculacy of the Dharma Treasure; this makes the immaculacy and harmony of the Sangha Treasure possible. It is the knowledge of the True Kesa, that which is immaculate above all dust and dirt, the knowledge that the dust and dirt are

indeed a figment of one's own imagination as a result of past, accrued karma, that makes possible the Transmission of the Light from the far past to the now and the far future without words. The scriptures show up blank pages; there is a Transmission that lies beyond them.

"Harmony is the Sangha Treasure" - this is brought about by the knowledge that, no matter what a member of the Sangha may do, he is immaculate from the very beginning; there is nothing from the first. "Thus shall ye think of all this fleeting world, a star at dawn, a bubble in a stream, a child's laugh, a phantasm, a dream." Although this is true the members of the Sangha, the Zen Masters, all beings are bound by the law of karma; they will pay the price of what they do. Thus is the mind of the Sangha Treasure.

"The person who has realised the Truth really is called the Buddha Treasure;" - he is the embodiment of the Truth, he is Nirvana, he is the Embodiment of Enlightenment; he is the Treasure of the Buddha for, in him, can be seen fully-digested, Preceptual Truth.

"The Truth that is realised by Buddha is called the Dharma Treasure," - this is the knowledge of the unborn, uncreated, unformed, undying, indestructible; the living with this knowledge without doubt, the trusting eternally of the Lord of the House, the certainty of the Treasure House within oneself at the gate of which sits the True Dragon who is indeed the Lord of the House.

"The people who study that which lies within the Treasure House are called the Treasure of the Sangha," - the Dharma and the Sangha are one and the same thing, being the embodiment each of the other if fully-digested Preceptual Truth is their rule of life. If you ask, 'What is a monk?' you know that it is his kesa.

"He who teaches devas and humans is called the Buddha Treasure," - he who gives true teaching, being beyond praise and blame, the holy and the unholy, right and wrong, without fear or favor, he who becomes 'good' (see below) for others.

"That which appears in the world in the scriptures and is 'good' for others is called the Dharma Treasure," - anything may teach. However infinitesimally small, however large, no matter what, all things may teach the Dharma when they live by fully-digested Preceptual Truth, when they have cut away the roots of karma, when they know the house-builder of the house of ego and are constantly keeping him from rebuilding again as a result of practising fully-digested Preceptual Truth.

"He who is released from all suffering and is beyond the world is called the Sangha Treasure;" - he for whom no longer desires burn, wherein wants and cravings no longer exist; he who gets up in the morning and goes to sleep at night, eats when he is hungry, sleeps when he is tired, is satisfied with that which he is given and does not ask for more than he can absolutely use in the immediate now. When someone is converted to the Three Treasures thus, he can have the Precepts of the Buddhas absolutely.

In this manner you should make the True Buddha your teacher and not follow wrong ways. The True Buddha that is your teacher is indeed the Lord of the House, the True Dragon. Do not hold on to your tiny kensho; trust the Lord of the House, hold fast by Him no matter what state you may be in, whether you are well or sick, brightly alive or dying, hold fast by the Lord of the House.

The Three Pure Precepts

'Cease from evil.

This is the house of all the laws of Buddha; this is the source of all the laws of Buddha." - The law of karma is one of the five laws of the universe; it is absolute; it is inescapable. All are bound by the law of karma once it is set in motion. By accident someone made the course of karma; it is not intentionally set in motion; what happens, or happened, or will happen to you or to anyone else is caused by karma; by accident the wheel rolled. Do not continue the rolling of the wheel by dwelling on the past or fearing the future; live now without evil. Stop the wheel now by cutting the roots of karma, by

knowing the house-builder of the house of ego; if you do not, karma will go on endlessly. The only difference between you and another being is that you have the opportunity of knowing the Lord of the House right now, having heard the teachings of the Buddha. Others may have less opportunity than you but, when they hear it, who knows which will be first at the gate of the Treasure House? "Cease from evil" is absolute, in thought, in word, in deed, in body in spirit. All are bound by the law of karma; do not doubt this. You will pay for everything you do if you do not cut the roots now and live by fully-digested Preceptual Truth. Do not worry about the karma of others; each man his karma makes.

"Do only good.

The Dharma of Shakyamuni Buddha's Enlightenment is the Dharma of all existence." - Do not do anything unless it is 'good'; do not do anything unless you have first asked the Lord of the House if it is good for you to do it. Do nothing whatsoever in a hurry; do nothing whatsoever on the spur of the moment unless you know the certainty given by the Lord of the House; know that you must take the consequences of what you do if it is not a fully-digested act for you know what lies beyond good and evil, right and wrong; you know that which lies beyond morality; you know the Lord of the House. Ask the Lord of the House at all times before you do anything whatsoever. "Is it good? Is it your will?" If you do not ask the Lord of the House the house-builder of the house of ego will again pick up his tools and, before you know it, there will be a great structure from which you cannot escape. If a thing is 'good' in this way it may be done; if it is not 'good' in this way it should not be done; I am not speaking here of good and evil; I am speaking of 'good' in the sense of it is right; this is beyond right and wrong; if it is good is beyond good and evil. This teaching is indeed the teaching of Shakyamuni Buddha's enlightenment for there was not one of his acts that was not the result of fully-digested Preceptual Truth. If you live thus, doing that only which is 'good' after you have asked the Lord of the House after you know the true Lord of the House, then you can

now the teaching of Shakyamuni Buddha's enlightenment and know that His enlightenment and yours are identically the same. Only if you know who the Lord of the House is and do not suffer from the idea that you are the Lord of the House. Always you must ask the Lord of the House; always you must be humble in his presence. "Please teach me that which it is good for me to do this day. Please show me that which it is good for me to teach this day. Please give me the certainty that I teach the Truth and now, indeed, that when the still, small voice within my mind and heart says 'Yes,' I must obey that teaching. When it says 'No,' I must not disobey that teaching." When the Lord speaks spring up joyfully to answer; then, indeed, it is good to do anything whatsoever, know that the Lord will never break the Precepts.

Do good for others.

be beyond both the holy and the unholy. Let us rescue ourselves and others." - Do not set up a chain of causation that will cause others to do wrong; do not do that which will cause another to grieve; do not do that which will result in your creating karma for another being; do not accidentally set the wheel of karma in motion. Do not let yourself hear the words, "What demon allowed you to become a priest? From what demon did you learn Buddhism?" To be beyond both the holy and the unholy, to be beyond raise and blame, to act only from what the Lord of the house teaches without worrying whatsoever what the world may think is indeed to have understood the Three Pure Precepts. Before any act is performed you must ask yourself, "Am I ceasing from evil in doing this act? Is it good in the sight of the Lord of the House? Shall I cause no other being to do harm either to himself or to others? I cannot stop him doing harm, for each man his karma makes and must carry for himself, but I can do that about myself which will prevent me from accidentally starting the course of karma. I must think carefully of my every act. I may not cause another to make a mistake in Buddhism." By so doing we rescue both ourselves and others for, in cutting the roots of karma for ourselves, we cut the roots of karma for others also. These three are called the Three Pure Precepts. Without them one cannot live the Buddhist life.

The Ten Great Precepts

"Do not kill.

No life can be cut off for the Life of Buddha is increasing. Continue the life of Buddha and do not kill Buddha." - Above all, do not turn your face away from Buddha, the Lord of the House, for this is indeed to commit spiritual suicide; to kill Buddha is to turn away from Buddha. Man stands in his own shadow and wonders why it is dark yet only he can turn round. To turn away from Buddha is to say, "My ego is greater than the Lord of the House; my opinions are more right; my wishes are more important." It is you whom you kill. If you do not listen to the Lord of the House in this life in what life will you listen to the Lord of the House? Will you for eternity attempt to commit real suicide? If you always face the Buddha you will always know Buddha; if you always listen to the Lord of the House there is no possibility of your ever killing anything.

"Do not steal.

The mind and its object are one. The gateway to enlightenment stands open wide." - But there is nothing whatsoever that can be stolen. "Now you have, so guard well," says the scripture; each of us possesses the Treasure House. All we have to do is ask the Dragon for permission to enter, ask the Dragon if we may see the jewel and it will be given to us. He who tries to rob himself, he who tries to steal from the Treasure House can never have the Treasure; erudition is as this; taking drugs is as this. All you have to do is ask the Lord of the House and you may know and possess all things. The gateway to enlightenment does indeed stand open wide for the true mind of the Buddha and the jewel are one and the same; ask the Lord of the House at all times and the gates will be thrown wide open. Remember that he who counts another's treasure can never have his own; he who steals can only ever rob himself.

"Do not covet.

The doer, the doing and that which has the doing done to it are immaculate, therefore there is no desire. It is

he same doing as that of the Buddhas." - Thus there is nothing to be coveted and no one that covets. "Now you have, so guard well," says the scripture. Since there is nothing from the first, how can there be anything to guard well? "The white snow falls upon the silver plate; the snowy heron in the bright moon hides. Resembles each the other yet these two are not the same." Thus we think there is a difference; thus we think there is an ability to covet and something to covet; thus man makes mistakes. Indeed there is nothing from the first.

Do not say that which is not true.

he wheel of the Dharma rolls constantly and lacks for nothing yet needs something." - The Dharma is Truth itself but it needs expression. He who lies does not allow the Dharma to show itself, he does not allow the Dharma to be expressed, he does not allow the world to see the Dharma heel in action. "And still the sweet dew covers the whole world, including those who lie, and within that dew lies the Truth."

Do not sell the wine of delusion.

ut there is nothing to be deluded about. If we realise this we are enlightenment itself." - "Thus shall ye think of all this fleeting world, a star at dawn, a bubble in a dream, a child's laugh, a phantasm, a dream." If you hold on to nothing whatsoever there can be no delusion nor can there be enlightenment; then there are no opposites. Thus, indeed, we are enlightenment itself - yet always we will have the form and figure of an old monk.

Do not speak against others."

o not speak against the Lord of the House. Every person, very being is the Temple of the Lord wherein the Lord dwells, the still water wherein the dragon lives. If you speak against others you speak against the Lord of the House. o not try to divide the Lord of the House; do not try to cause war within the Lord; do not try to make the Lord make war upon himself. "In Buddhism, the Truth and everything are the same; the same law, the same enlightenment and the same behaviour. Do not allow any one to speak of another's

faults." - Do not find fault with the Lord of the House.
"Do not allow any one to make a mistake in Buddhism." -
To speak against the Lord of the House is the gravest mistake of which I know.

"Do not be proud of yourself and devalue others."

It is enough for me to know the Lord of the House, to know that he dwells within all things. How can there be devaluation of others if they are the Temple of the Lord? How can there be pride if all possess equally within the Lord? "Every Buddha and every Ancestor realises that he is the same as the limitless sky and as great as the universe. When they realise their true body there is nothing within or without; when they realise their true body they are nowhere more upon the earth." - There is nothing to be proud of and nothing to be devalued.

"Do not be mean in giving either Dharma or wealth."

Since all possess the Lord, there is nothing to be mean with; there is nothing to be given and nothing to be taken away, and yet all things must be given, all things offered at all times and in all places. "One phrase, one verse, the hundred grasses," - all contain the Lord, all express the Lord - each in its own way and each perfectly. "One Dharma, one enlightenment, every Buddha, every Ancestor." No difference, nothing greater, nothing smaller; nothing truer, nothing less true. When all is within the Lord, all stand straight together, a million Buddhas stand in one straight line. Out of gratitude to the Buddhas and Patriarchs we give Dharma, we give wealth, we give life itself - strength, youth, beauty, wealth, everything that we have and, even then, we cannot give thanks enough for one second of their true training; we can never repay their kindness to us. Only by our own true training is this possible and then, again, there is no repayment; it is just the work of a Buddha.

"Do not be angry.

There is no retiring, no going, no Truth, no lie; there is a brilliant sea of clouds, there is a dignified sea of clouds." - Just there is that going on which causes us to see unclearly; but if we truly look, if we look with care,

we will see that the true and beautiful sky is shining behind the clouds. We may see the Lord of the House, no matter how angry the person is who is with us; we may see in him, too, the Lord if we are truly looking, if our own ego is out of the way and, in seeing the Lord in him, one can see the Lord in us. The depth of the ocean is still even when there is a great storm upon its surface; thus shculd we be when there is anger, knowing that nothing whatsoever can touch the Truth.

'Do not defame the Three Treasures.

To do something by ourselves, without copying others, is to become an example to the world and the merit of doing such a thing becomes the source of all wisdom. Do not criticise but accept everything." - The Lord of the House does not do things in the normally accepted ways, nor do the Buddhas and Patriarchs; they are not individual and they are not the same as each other. Each expresses the Truth in his own way as do all things; they do that which is their way and express the Lord within it. Do not criticise the way of another, do not call it into question; look within it and see the Lord. Look with the mind of a Buddha and you will see the heart of a Buddha. To criticise is to defame the Lord of the House. Love the Lord of the House at all times - know him, talk to him; never let a day go by when you do not consult with him, even on the slightest matter. Then you will never, as long as you live, defame the Three Treasures.

"These sixteen Precepts are thus.

"Be obedient to the teaching and its giving; accept it with bows."

Early Days

It was very important for me to come here because I really wanted to become a monk. I felt that knowing true freedom really matters, and knew that all my ideas on what being free means had not been at all helpful. My life had been a wild goose chase, and if I didn't want to repeat

the same mistakes then I'd better pull out all the plugs, trust the voice within and make the effort to train. And so I came to the monastery because I believe that here is the best place for me to learn what making that effort means.

I have been a postulant for three rich difficult good weeks. Rich because there have been times when I have seen that everyone and everything gives the gift of a lesson from which I can learn. That life itself is a great gift, and that each of us is like a fertile field from which so much can grow; a field in which everything can have a use.

Finding that use isn't always easy (to put it mildly) but I welcome whatever comes along because I have complete trust in zazen and believe that through training the way to use things properly will become clear. I feel that the knowledge of how to use any moment or situation is in direct relation to what I give to it - and that is where the difficulties of the last weeks have arisen: when I ME MYSELF has taken control with its list of likes and dislikes and large but fragile ego. Then "can't" means won't, don't want to, not interested in trying. Hurt arises when someone says something which I haven't had the guts to look at and put to positive use. Anger comes when I get involved with thinking: with blaming someone else or myself (a not infrequent distraction), instead of just doing what I'm doing. Fear has the same effect as light shone in a rabbit's eyes. It paralyses me physical and mentally, and I become of no use to anyone else or myself. Fear in smaller doses causes me to worry, i.e. start imagining what the other person will think about the way I'm doing something.

When any of these arise I move through the day as though I were swimming against a strong current. And that's exactly what happens because I'm working in opposition to the natural flow of things, and trying to put all the selfish little thoughts and opinions in the way of what's really going on. One would have thought that, by now, I'd have realized what a fruitless endeavour this is. Because when I don't go with the flow my energy works

gainst me. It either goes in so many directions that it's wasted and I'm left sluggish or I bottle it up instead which causes frustration and turmoil.

But having been conned one minute doesn't mean that have to mess up the following minute. And that's why t's good to be here, because when an effort isn't being ade there's always someone around to give me a boot where t counts and to provide me with the wonderful opportunity f knowing that no knot is so tight that it cannot be ntied; that nothing is impossible.

Jane Harris.

Intellectual Zen

It is easy to think we are training, when what we re really doing is trying to do it intellectually. There are many ways of doing this. We may read books on Zen and think we understand what they are saying so that's O.K., here is nothing more to be done. Perhaps we do some editation and find we understand some of the scriptures hich previously seemed incomprehensible, so we think our raining must be going well. Or we see that there is more o do, see what has to be done, and think this is enough, nd don't act on what we see. We may make great resolves o train, great decisions to really do it. We think the ecision and determination are real; the intellect can be ery subtle and we are easily fooled by it. For nothing appens, we stay stuck right where we are.

This problem comes from trying to train with our eads. It is what we do that counts, not what we think e understand or decide. Trying to train intellectually s like standing on the edge of a swimming pool trying to understand how to dive in, determined to do it, but still standing there, and wondering why we're not in the water! o of course it doesn't work. We have to actually do the editation, put the ideas into practice, get off our backides and get going.

I could say a lot more about how one does this, but at would be a good example of intellectual Zen; I've id too much already.

Jimyo Krasner.

Dealing With Past Karma

Learning to deal with past karma, seeing the effect that things in the past have on us can give helpful insight into the way we habitually go about things. If we try to meditate, looking to see what we are doing, sometimes past events come to mind, often events that have painful connotations for us. We may see where we have done harm, caused other beings pain, closed ourselves off from the world.

If we can see these things and accept them openly, by doing sange, then they can show us more clearly what we are doing today. I have found events from my childhood coming to mind where I can distinctly recall deciding to dull enthusiasm for life, to take things very coolly, not show my naivete and so I thought be more adequate, mature, grown up. The effect of that decision and all the times since then that I remade the decision is that today I find it very difficult to respond openly. I closed myself off to many of the things I had done, not wanting to face them and in running away created for myself a half life where enthusiasm, being wholeheartedly committed to being alive, was viewed with fear. In trying to avoid the consequence of my actions I made the consequences far worse and further reaching than I thought possible. It would mean removing the walls to live with joy, and I have come to identify myself with walls.

I have found that the first thing in dealing with this situation is always remembering to be still inside. If I stay still then all these things can come up and I can see them and perhaps feel very sad, but provided I don't then make the same mistake again by running away from them, but stay open, then I can do something positive with this material. I can put it to use by right now doing what should have been done years ago, accepting with humility what I am. If I can do that then the hurt drops away and I am free of the karma and can start responding openly to life and finding out what it is to really be alive.

This is easy to write about, but the real effort comes with staying with the openness, by being constantly

vigilant to see when I start closing off. The power of a habit developed over fifteen or twenty years is not easily transmuted; it needs constant reminders and constant effort. When I don't make the effort I find myself back behind the walls again, but as soon as I can again accept that that is what I am doing, then again I am freed to try again.

If I ask the Buddhas and Patriarchs for help, the help often seems to come by showing me where I am closing off. The extent to which I can say yes when in the midst of being closed is the extent to which I actually want to cure the suffering. In taking karma positively I can grow towards greater life, and by really doing it, be of help to others in the same situation.

Daishin Morgan.

All or Nothing

A few days ago I realised that what I thought of as my training has been all wrong; I haven't really been training at all. I have been making vague and rather half-hearted efforts to see through the fog and the uneasiness I felt, but it hasn't been the real, total, all-out effort that I've got to make if I'm to continue with this path at all. It has gradually dawned on me that I have been trying to have it both ways - to train in Buddhism without really giving up my selfishness. I haven't been honestly looking to see how extensive that selfishness is. I didn't even notice many of the little instances when I have deliberately gone against what I knew to be the right thing to do, and then obscured the fact with muddle or excuses.

I now know this to be extremely dangerous. The only thing that really made me wake up to it was the increasing fear I felt, the largest and deepest fear I can remember ever having experienced. I am deeply grateful for this fear, for it has shown me what I've been doing, and pointed out the danger. Training is not to be undertaken lightly. If I'm going to do it, then I

must be prepared to give up every last bit of self, in each moment, and make every effort in my meditation. There is no other way.

Sara Elbert.

Dithering

Last week I was asked to cook something sweet with fruit. There wasn't much time so it had to be quick. Two recipes came to mind - one I rather selfishly wanted and one that seemed popular with everyone, was simple and the obvious choice, an apple crumble. Instead of deciding one or the other and getting on with it I did a bit of both. By the end of the work period there were half the ingredients for one recipe in one bowl and half the ingredients for the other recipe in a pan in the oven! Later, having decided to make the crumble, out of the confusion everything got mixed together.

This is dithering. It happens when you have to make a decision and instead of deciding one way and getting on with it totally, you stop and think about it. There's no harm in thinking, but what happens is you get caught up in the various alternatives, the doubts and fears - will it work? What will everyone think? Oh better not do that, etc. You're afraid to act and afraid to not act you just dither.

The surprising thing is you actually choose to perpetuate the dither, although it's very uncomfortable for you and annoys and confuses everybody else. However, dithering seems like a way out of deciding and taking the responsibility for the decision. (It doesn't work because you always have the responsibility, like it or not.) The only way to stop the dithers is to just stop, sit still, see what's happening and decide to do one thing and then really do it. Stop the selfishness and try to give something to the situation - a clear decision. This is easier said than done because a few minutes later it happens again with something else, so it's a matter of constantly being willing to carry on trying to stop each time.

Dave Kennaway.

Thank You

Buddhism cannot be understood with books, and however much we try to understand our understanding cannot reach the knowledge of one second of true practice. However much one may read about gratitude or respect, they might well be descriptions of the desert sand to someone who lives in a jungle. I am very grateful for the opportunity have had to visit England. It's been a year of considerable challenge, and I'm very sorry that I have been able to do little, and the little that I did was done so crudely. I've been deeply impressed with the sincerity of the trainees and the real need for Buddhism to be established here a training monastery.

The only way I can offer my thanks is to help some the British monks come and study with my teacher, Rev. Jiyu Kennett, Roshi, and with the monks at Shasta Abbey.

Buddhism it has always been important to study with the nearest monk you can find, because the real transmission is one from heart to heart, and that one mind can find its nearest expression in the depth of the training. When the monks return they will have had the opportunity of knowing those depths for themselves, and will be able to help others in Britain realize their own potential for Buddhahood.

Britain is a beautiful country, and the people are full of real potential for spiritual growth. I can see why people love it so. Eryn and I have enjoyed our stay, and want to thank everyone who has helped us.

Jisho Perry.

It is very rare to be able to find a true teacher of Buddhism. We offer this issue of the Throssel Hole Dharma Journal in grateful thanks for Rev. Jiyu Kennett's teaching, and for the very generous invitation that she has extended to the monastic community to train her at Shasta Abbey. We are fortunate to be able to include an article by Roshi in this Journal, and we hope that we can include more of her teaching in future issues.

When Kennett Roshi founded Throssel Hole Priory five years ago, it was her wish that a genuine spiritual community could develop in Great Britain, and it has become increasingly obvious that the monastic community would be enormously benefited in deepening their personal training by studying directly with Kennett Roshi. It is very difficult to start a new community in a culture without Buddhist monastic traditions. Roshi has been able to establish a community of monks who are sufficiently mature in their training to offer genuine assistance to the British community. After a period in training at Shasta Abbey the monks will be able to return with the spiritual background necessary to make a mature monastic community which will be able to flourish and grow in Britain. Throssel Hole will continue to be open for the lay community, and Rev. Kyosei Hughes has agreed to keep the Priory open and operating for the benefit of the lay students. There will be a regular schedule of meditation study and work, and all the friends of the Priory are welcome to join Kyosei in residence.

Needless to say the monks are eager and excited about this opportunity; they have pooled all their own assets together to help each other. There isn't quite enough money for their travel and living expenses. We would be very grateful for any financial assistance to help pay for Rev. Jisho Perry's return fare to America and the monks' fares and living expenses. It is our hope to establish a scholarship fund made up of cash donations for immediate travel expenses and covenants to help with the general living expenses and travel expenses for future trainees.

News and Events

Postulants: We would like to welcome two new postulants, Jane Harris and Graham Passmore, to the monastic community.

Trees: We have completed the planting of approximately 1300 trees: Sitka spruce, Scots pine, beech, larch, hawthorn, Norway maple, rowans, dogwoods, willows, pussy

willows, and numerous silver birch seeds and sycamore seedlings. The Countryside Commission has kindly offered us a grant for £100 toward the cost of the materials. All the trees seem to have adapted well to their new home, and are proclaiming the joys of spring with their new growth.

Building: The new zendo has taken a leap upwards with the addition of the ground floor windows. Lintels have been cast and the block work for the ground floor should be completed in May. We've added six windows to the original plans for the ground floor, and this has been approved by the planning and building department. The

APPLICATION FORM

FOR THE RETREAT OF
R IN RESIDENCE FROM TO

NAME AGE

ADDRESS PHONE

ESTIMATED TIME OF ARRIVAL AT: THE PRIORY, HEXHAM
or ALLENDALE

HAVE YOU HAD ANY PREVIOUS EXPERIENCE WITH BUDDHISM OR MEDITATION? IF SO, WHERE AND WITH WHOM DID YOU STUDY?

WHERE DID YOU HEAR ABOUT THROSSEL HOLE PRIORY?

ARE THERE ANY PERSONAL PROBLEMS YOU FEEL WE SHOULD KNOW ABOUT WHICH WILL AFFECT YOUR VISIT OR YOUR ZEN PRACTICE?
(Please include food allergies, physical handicaps or emotional conditions.)

HAVE READ THE RULES OF THROSSEL HOLE PRIORY AND I AGREE TO ABIDE BY THEM. I AGREE TO ACCEPT FULL RESPONSIBILITY AS A TEMPORARY LAY MEMBER OF THE COMMUNITY DURING MY STAY.

GNATURE

new septic tank and leach field have been completed with approval by the building inspector.

Oscar: We would like to welcome a new four-legged member of our community, Oscar the dog, who enjoys retrieving sticks, greeting all visitors, and being generally enthusiastic as well as being totally uninterested in chasing sheep.

Gifts: "Small acts of charity, made in a devotional spirit ... (are) beneficial not only in the present but in the future also. However minute may be the offerings we make Buddha, they must be given in the spirit of true religion."

Retreats: There will be a Jukai Sesshin from June 7th to 14th. Those who are coming should arrive on the 6th or before. There will be weekend retreats the first and third weekends of each month from July onwards. There will be no weekend retreats in June.

Anyone who wishes to visit the Priory either for a retreat or for an extended stay should fill out the form on the reverse side, and send it to the Priory with a cheque. Persons under 18 years must have their parents' signatures. For additional people, please write for additional forms. Make all cheques payable to: Throsse Hole Priory. Applications must be submitted at least a week in advance of any visit. Submission of this application does not presuppose acceptance.

On the Friday of weekend retreats and the day before week retreats we will pick people up from Hexham railway station at 4.30 and 7.30 p.m. by previous arrangement.

Costs

Daily	£2.50	Monthly	£35.00
1 week	£15.00	Weekend Retreat	£8.00
2 weeks	£25.00	Week Retreat	£20.00
3 weeks	£30.00	Jukai Retreat	£25.00

sincerity; such deeds are the right action of all
en." * We would like to acknowledge with grateful thanks
the gifts of a rowan tree by Joe Heavenstone, two willow
trees by Mrs. Joy Raines, a juniper tree by Bruno Nessi,
ace by Peter Hammond, honey by Pauline Storie, coffee by
chael Boxall and Mrs. Krasner, coffee and biscuits by
e Kublicki family, Green Shield stamps by John Forse and
omeone anonymous, a typewriter by Alan Clayton, and a
acuum cleaner by John Watkins. "When special offerings
re made by members of the laity, these priests have special
ties. They must always make special efforts in their
ork both for the benefit of themselves and others as well
raise the standard of perfection of their own training
adhering strictly to the temple regulations and by trying
reach the standards set by the old masters through
opying their methods." +

Garden: After a particularly cold, rainy and windy spring,
the garden is getting planted.

Priory Sales: The following are on sale from the Priory:
Zen is Eternal Life", £3.25 (slightly damaged copies);
"Selling Water by the River" in hardback, £2.00; "Becoming
Buddhist" booklets, 80p.; "Zen Meditation" booklets,
£.25; meditation benches, £3.50; Jizo Bodhisattva
posters, £1.10. All prices are post paid. Some items
are slightly less if purchased at the Priory. We also
have Shasta Abbey Gift Shop catalogues which we will send
to anyone who would like one.

Visitors: Weekend retreats are both introductory and also
open to those who have had previous experience with our
training and practice here. Week retreats are open only
to those who have previously visited the Priory. Please
write for an application form, or fill in the one on page
. Guests should send a cheque in advance with their
application form for retreats, and those staying for extended
periods of time must pay in advance every month. No
cash refunds will be given unless the application is rejected
before the retreat is booked up. Any balance may be applied
towards future retreats, visits, publications, benches or other
priory sales.

"Zen is Eternal Life, by Jiyu Kennett, Roshi; p. 185,
Enzo-kyokan, by Dogen.

Ibid., p. 187.

Throssel Hole Priory

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